THE PACIFIC

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Pac Theo Sem
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OPENING THE BUD.

No: it is not yours to open buds into blossoms.

Shake the bud, strike it; it is beyond your power to make it blossom.

Your touch soils it, you tear its petals to pieces and strew them in the dust.

But no colors appear, and no perfume.

Ah! it is not for you to open the bud into a blossom.

He who can open the bud does it so simply.

He gives it a glance, and the life-sap stirs through its veins.

At his breath the flower spreads its wings and flutters in the wind.

Colors flush out like heart-longings, the perfume betrays a sweet secret.

He who can open the bud does it so simply.

—Tagore.

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THE PACIFIC

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DANGER AHEAD.

Now that our own country is in the war there is grave danger that in a few months when we begin to reap the terrible consequences of the same, there will be manifest a spirit that will ill become us. Moreover, there are many indications that we may be very soon in such a frame of mind as will make many stand against a reasonable peace. That this may not come about it is necessary that the thoughts of able and eminent men be presented to our people from time to time. In two or three articles following this one there are presented certain thoughts which we believe throw light on the war, and it is hoped that they will have earnest consideration. This war could be ended in a short time if the influential men in the different countries at war were to get on the platform of Christ. The God who gave victory to the arms of the North in our Civil War after Lincoln issued the Emancipation Proclamation could and perhaps would give victory to the Allies if they could be brought to stand on His platform. We can look back now and see that Lincoln and God stood on the same platform when the former gave up the idea of saving the Union and allowing slavery to continue and was ready to strike down that iniquity. No one can tell just what God's platform is as to this war. We can read the past, but not the future. We are quite certain that no nation is going to get near to God in this time of conflict if it insists on ignoring its sins, and it may be a long time before any will be worthy of a victory. The war may have to go on until the result is as it was with the Kilkenny cats.

Many persons in Great Britain have long believed that victory could not come to them so long as they hugged the liquor traffic to their bellies. And now that our nation is in, the situation as to that gigantic iniquity is but little improved. President Wilson had to bow to the forces that were determined to block needed legislation for months if beer and wine were included in the the war-time prohibition measure in the food control bill. We have no doubt that it is God's purpose to have beer and wine legislated out of existence—at least as their sale and use now are; but we are not looking for every evil of that kind to be given a deadly blow during this war. Some good will be left to be accomplished afterward.

The stand taken in Congress for beer which is just as detrimental to men as whisky is, shows how strongly it is intrenched, and it may be that the Infinite Being sees that only by allowing us to be seared in this war as with a red-hot iron can we be led to do away with it.

Similarly as to business, which, after all that can be said in defense of it in the way of improvement in recent years, is yet thoroughly un-Christian—though held to by many persons as if the system had been handed down ready-made of heaven, and needed no alteration at all. It seems to us that it is high time preachers of the gospel were looking down deep into this war and trying to let their people know what it really means, and through what awful experiences the nation will be led if we do not get speedily to foundation things and begin to build aright. It is a second coming of Christ—though not a physical coming—a day of Judgment, but also a day of opportunity.

AN EMINENT BRITISH PREACHER SAYS THE WORLD WAR IS NOT DUE SPECIALLY TO THE WILL OF ONE MAN, OR THE TREACHERY OF ONE NATION, BUT TO THE MATERIALISTIC ESTIMATE OF LIFE.

In his book on "The Outlook for Religion," published a few few weeks ago by Funk & Wagnalls, Dr. Orchard, an eminent British Non-Conformist, writes: "There are many who regard the hour as one of the great judgment days of the world. They feel that so stupendous a catastrophe cannot be wholly due to the will of one man or the treachery of one nation. They look round for deeper moral causes."

After a word of criticism of those who pick out this thing and that thing, and fail to discern that God's judgments always spring out of sin itself and are never due to explosions of vengeance, or the infliction of arbitrary suffering, Dr. Orchard says: "The catastrophe that has befallen Europe is the natural and inevitable outcome of the philosophy that has come to rule the modern mind and the life we have set before us as the goal of our ambitions. This is what the materialistic estimate of life and the trust in might always lead to."

When Dr. Orchard uses the word might he has in mind his own nation as well as others. He is not of those who stand up in the temple and losing sight of the sins of their own nation, thank God that they are not as other peoples are. He says that the message that God wants ringing around the world again is, "The Kingdom of God is at hand; repent and believe the good news." It is Dr. Orchard's view that the Kingdom is coming in and through this awful catastrophe. He is of opinion that it may prove, for one thing, that obedience to the simple conviction with some persons that war is a sin in which they dare not take any voluntary share will lead to further light and point the next step which humanity must take to come nearer to God.

As to what is accomplished in the catastrophic way, he writes: "The penultimate modern view of history as a slow and steady march of life which knows no set-back, but advances by infinitesimal stages towards some end already implicit in the organism, is now recognized to be an illegitimate application to history of immature biological science. The development of life has not always been slow, steady and straightforward; experiments have been made which have ended in disaster or have reached a false goal. A great deal of freedom seems to be allowed even to non-conscious life to direct its own way, only certain paths being blocked and the true path always left open. When life makes a mistake it has to go back to the juncture where it went wrong and then we may see

a sudden leap forward along the right path. So it is in history. Human society develops along certain lines, and may reach a great height of perfection; but there it stops, and no further advance is possible. Along other lines it comes to swift decline and sudden disaster. History is strewn with wrecked civilizations; again and again society has been put back and started again on a simpler level. On the other hand the emergence of great leaders or the synthesis of certain elements of thought give enormous lifts to humanity, and accomplish in a day what centuries could not reach.

"The recognition that apocalyptic dominates the outlook of Christ shows that his teaching falls into line with the modern idea of progress. He looks forward to history developing in a series of crises. The leaven is hidden in the lump, the seed is sown in secret, the great summertime of opportunity may be preceded by the gentle and unobtrusive signs of spring, but suddenly the whole mass of humanity swells and heaves with the hidden ferment, the sickle must be thrust in because the harvest is ripe, the age reaches its vintage and the grapes are trodden in the press."

That is how matters appear to those who know the signs of the times and remains on the watch, says Dr. Orchard. "But to others the great days of history flash like sudden lightning across the sky, the great opportunities come and go like a thief in the night. This means that to every age there is a consummation and a judgment; but that with every judgment there is also the offer of opportunity. The clouds break and the Son of man is seen seated at the right hand of power and ready to come in glory."

Dr. Orchard declares that the Church is "shrinking to a vanishing point in its influence on modern life; that "it is not inspiring life, not even creating an atmosphere." Its immediate duty, he holds, is the construction of a new order of society. This, he would not have deputed to any other organization, nor postponed until some general revolution in the social order has taken place. It is here, he thinks the Church's salvation may be found. It is noteworthy that his study and interpretation of the teachings of Christ lead him to declare: "Christ expected that his followers would start constructing an order of society on quite opposite lines to that which prevailed among the nations, a society where there would be no lording it over others, but only a struggle for the bottom place and an ambition to do the most humble tasks." And he asks: "Is it possible to work out what that would mean as an educational society, and to take steps toward establishing it?" We are convinced that it will either be that or humanity at last on the scrap heap.

SOME THINGS AN ENGLISHMAN THINKS ENGLAND SHOULD DO.

In The Pacific for July 12 we stated that Edward Carpenter, an Englishman eminent in the literary world, had expressed in his book, "The Healing of the Nations," the hope that for the good of the world, Great Britain and her Allies would win in the war. We quoted him as saying: "While with the victory of Germany a German 'terror' might be established through the world, with the victory of the Allies neither England, nor France nor Russia nor little Belgium nor any other country could claim a final credit and supremacy. With the latter victory we shall be freed from the nightmare of any one nation's world-empire."

We could not in that editorial quote Carpenter in full at this point. We believe that it is needful in the interests of a lasting world peace that what he said immediately following those quoted words be also in the minds of the people, and we give that now. It should be remembered that the following comes immediately after what we have already quoted:

"But in order to substantiate this result England must also abdicate her claim. She must abdicate her mere crass insistence on commercial supremacy. The 'Nation of shopkeepers' theory, which has in the past made her the hated of other nations which, has created within her borders a vulgar and unpleasant class—the repository of much arrogant wealth—must cease to be the standard of her life. I have before me at this moment a manifesto of the 'British Empire League,' patronized by royalty and the dukes, and of which Lord Rothschild is treasurer. The constitution of the League was framed in 1895; and I note with regret that positively the five 'principal objects of the League,' mentioned therein have solely to do with the extension and facilitation of Britain's trade, and the 'co-operation of the military and naval forces of the Empire with a special view to the due protection of the trade routes.' Not a word is said in the whole manifesto about the human and social responsibilities of this vast Empire; not a word about the guardianship and nurture of native races, their guidance and assistance among the pitfalls of civilization; not a word about the principles of honor and just dealing with regard to our civilized neighbor nations in Europe and elsewhere; not a word about the political freedom and welfare of all classes at home. One rubs one's eyes and looks at the document again; but it is so. Its one inspiration is **Trade.** Seeing that, I confess to a sinking of the heart. Can we blame Germany for struggling at all costs to enlarge her borders, when **that** is what the British Empire means?" And Carpenter adds: "Until we rise, as a nation, to a conception of what we mean by our national life, finer and grander than a mere counting of trade returns, what can we expect save failure and ill-success?"

SOME OF THE VIEWS OF THE FORMER PASTOR OF THE CITY TEMPLE, LONDON.

In a book by Dr. Reginald J. Campbell on "The War and the Soul," published in 1916, we have found this statement:

"If Germany were to win this war Christianity would be trampled in the dust and anti-Christ enthroned."

This startling declaration formed the conclusion of an arraignment of what Campbell thought to be the spirit of Germany.

Immediately after this and all through his book were statements and admissions which in our judgment greatly weakened Dr. Campbell's final conclusion: "We have a righteous cause and a clear issue before us;" and again, "We are going to win, be sure of it!"

We shall first make some excerpts from Dr. Campbells book, and then shall state whether or not in our judgment his conclusions are well formed.

Immediately following his arraignment of Germany and the startling declaration that Christianity would be trampled in the dust if Germany should win, Campbell wrote:

"Nevertheless, we must admit that such a state of things could not have arisen without the co-operation of the rest of Christendom to some extent. We are all in it more or less. Ever since the marvellous and comparatively

sudden forward leap of natural science in the 19th century, practically the whole civilized world has been feverishly busy exploiting our hitherto unknown material resources. There is no harm in that, to be sure, seen in its proper proportions; but, unfortunately, that is what has been lacking. Alfred Russell Wallace says that from the material point of view civilization made more progress in the latter half of the nineteenth century than in the two thousand years preceding. What more likely than that men should come to be so preoccupied with considerations of material good as to forget for a time that there was any other kind of good? People always tend to become like their pursuits and the practical materialism of the past fifty or sixty years has gradually developed a type of man who is indisposed toward religion. He does not fight it, does not definitely reject it, he simply becomes indifferent to it; he has no use for it. This is not because he is cleverer than his forefathers; far otherwise; it is that he has developed another kind of mind, a mind that is taken up with the things of this world, that dwells mainly on the outside of life."

If we could get outside our world altogether and view it from some totally different environment, Dr. Campbell is of opinion that, "We should see at once that we have long been so obsessed by materialistic conceptions as to have lost consciousness of the fact; we simply take for granted that the practical things of life are those which relate to material values; and the practical man the man of sound judgment upon material problems, whereas, surely, it should be just the other way round. The truly practical man is the man who has some idea as to what life is for, and who knows that the pursuit of material objects as ends in themselves starves and enervates the soul."

This, says Dr. Campbell, is the real secret of the falling away in regard to religion which has been noticeable throughout Europe and America for a long time. "We have been growing a type of mind whose tendency is to think and feel in terms of material good, and that alone; and to assume almost without question that the only real kind of good is that which directly or indirectly pertain to the body and its needs.

"There is not a pin to choose between the rich and the poor in this respect; the one has what the other wants, and that is about all. And it is this invincible prepossession which has made the war. The war is a clash of spiritual ideals, it is true, but if Germany had not been convinced that it was a thing supremely desirable to despoil other nations of their material possessions she would not have armed to do it, and we on our part would not have armed to resist her.

"How far we were right or wrong to resist her I will not discuss."

"Suffice it to say with Norman Angell that there is nothing now to be done but to smash Prussianism; let us do that first, and then perhaps we shall get a chance to rebuild civilization on a safer plan. For what is happening now is the veritable outcome of the ideals which we have been living. Holding, as we have done, that the more of this world's goods we could heap together the better, and that physical well-being was the first of all considerations, no wonder we fought to get and keep.

"Germany has but out-distanced the rest of us in this view of life and its meaning. And by the law of the good God all this has recoiled on itself and is destroying of spirit, as it must in the end. Matter is but the sacrament of spirit, the instrument of the soul's probation; if its spiritual use be lost sight of or degraded the result is chaos and suffering till we learn our lesson better.

"And with all its horrors the war has taught us what the ordinary man knows perfectly well when driven back upon it, that there are things better worth living and dying for than can be measured and weighed in material symbols."

In one of the chapters of his book, Dr. Campbell says: "If I had my time to come over again I should with even greater earnestness try to put first things first. The spiritual is not the social any more than it is the intellectual; these derive from it but are not itself, and if made a substitute for it can but issue in disillusionment. I should fight for social justice with all my might and main, for the abolition of caste privilege, grinding poverty, and the all-round uglifications of life by greed and covetousness. But I should know that to try to make men good and happy by giving them a perfect environment would be hopeless taken by itself. Quicken the spiritual consciousness, the sense of God, and we shall solve the social problem too; I have no confidence in any other solution. The best friends of the workingman have seen that long ago; was it not Mr. Philip Snowden who said that we should never get the socialized state till we had trained all classes to think and feel socially? And what is that but to say that what we need is a Church State—a State which realizes itself the Body of Christ and its citizens members one of another? We are that already, but we don't know it, hence all our troubles. And if Germany by preaching one idea persistently and thoroughly for forty years could create a general consciousness of national solidarity for predatory purposes, cannot servants of Christ everywhere begin to work with consecrated determination to create a general consciousness of national solidarity which will destroy all the forces of harm and hate and superimpose the Kingdom of God upon the ruins of the materialistic civilization which is now perishing in smoke and flame?

"There is nothing the matter with the world but wickedness; and wickedness, as some of the Alexandrian Fathers would have said, is at bottom nothing but ignorance. If we only knew our true interest, no man would ever dream of trying to exploit his neighbor."

In a chapter having the caption "Will Civilization Survive?" Dr. Campbell writes: "I do not myself believe, and never could bring myself to believe, that the whole human family could fail the purpose of Almighty God and drop down into the Tophet of sheer jungle animalism. But we are in danger of it: that is the point. It is, to say the least, conceivable that our present civilization, which has been so largely materialistic in spirit and aim, may go to pieces, and something entirely new have to replace it; and that might take a long while. As it is, we have been pulled up sharply and will have to look to our foundations. Will we come out of the war chastened and purified, or will the various belligerents be like the famous Kilkenny cats who fought each other tooth and claw till at length there was nothing left but their tails? What kind of a world will it be after the nations have stopped killing each other and begin to live again? I ask very seriously, Can it be hoped for that we may deliberately set ourselves to create a higher and better type of civilization, albeit a simpler and sweeter one than that which we are breaking up?"

And Dr. Campbell's answer to his question is: "Perhaps! It depends mainly upon whether Germany can be compelled to learn the lesson properly."

Not one word does Campbell write about England learning her lesson properly. He plants himself on the plane of those Germans who have been thanking God that they are not as other people are; he loses sight of the fact that he has been saying and showing all through his book that it was "an invincible prepossession," in the

British people as well as in the German, that had made the war. All through his book he makes it plain—it may have been unconsciously—that British life had been lived on just as materialistic a basis as had been that of Germany, that the British people too had "fought to get and to keep," holding that "the more of this world's goods we could heap together, the better." His words keep before the reader's mind constantly the exploitations not only of the working people of the United Kingdom but the more awful exploitation of some of the peoples of the colonial possessions. Unless he had it in mind in the words, "We fight to get and keep," he ignored entirely the fact that England, after she had acquired great possessions, wanted to maintain the **status quo** in her own interests; and that Germany wanted to overthrow it in her own interests—just as capital wants to maintain the **status quo** in its own interests and labor wants to overthrow it in its own interests.

And then Dr. Campbell concludes that a better type of civilization depends mainly on whether Germany can be compelled to learn her lesson properly.

We wonder whether he was unable to see how crookedly he reasoned when without advancing any evidence at all to show that Germany had been any more materialistic than his own nation had been, or had been governed one whit more by the principle that might makes right, he made that assertion. Or was it that Dr. Campbell desired to point out to the people of his own country how materialistic they had been and were but did not dare in the excited condition of the public mind to say these things without branding Germany as the biggest sinner?

But turn from this, and concentrate on the fact that Dr. Campbell has such a realization of the state and trend of things as to declare that our materialistic civilization is now perishing in smoke and flame. Events since he wrote his book have made this much more evident, and it is the day of opportunity for the Church. If it could but catch the vision of and be filled with the spirit of its Founder, die to all its sectarianism and outgrown theology, its lack of democracy, and begin to proclaim the Unity of Mankind, the Universal Fatherhood of God, and the real Brotherhood of Humanity, it would become at once the mighty instrument for the laying of the foundations of that new world-life in which would be realized "the parliament of man, the federation of the world.'

Somehow, we cannot get away from the conviction that in these awful days of world war there is to come such a quickening of the inner life of the Church, as will bring it to determine to know and to practice the whole mind of Christ, and so to go forth for real conquest.

The time has come for the Church, if it is not to be superseded, to call men's attention away from the question of rights to that of duties. It should teach the only kind of competition that is in accordance with the teachings of Jesus—a competition in rendering service.

YOUR COUNTRY.

From the "Attic Philosopher," by Souvestre.

"Perhaps you have never thought what your country means; it is all that surrounds you, all that has brought you up and fed you, all that you have loved! This ground that you see, these houses, these trees, those laughing girls who are passing—this is your country! The laws which protect you, the bread which rewards your work, the words you exchange with others, the joy and grief which come to you from the men and things among which you live—this is your country! The little room where you used to see your mother, the remembrances she has left you, the earth in which she rests—this is your country! You see it, you breathe it, everywhere! Picture to yourself your rights and your duties, your affections and your wants, your memories and your blessings; write them all under a single name—and that name will be your country!"

A SONG OF LOYALTY.

H. Mellville Tenney.

(This song is a part of a poem that was written by Dr. Tenney and recited by him at the Fourth of July celebration at Watsonville. It was sung by a male quartette to Adam Geibel's music, now used so frequently for the hymn, "Stand up, stand up for Jesus." The old tune of "Webb" may be used with it also.—Editor.)

"Our dear beloved country, thy clarion voice we hear:
It rings o'er plain and mountain in notes prolonged and clear;
'To arms, to arms,' thou callest, thy gallant sons and sires.
Enroll you for the conflict, rebuild your altar fires!

"For freedom's life arouse you, with loyalty and might,
For brotherhood and justice, humanity and right!
The cause your fathers fought for 'gainst arrogance and greed,
Calls now for all your courage and bravery in deed!

"We'll rally for the battle across the far blue sea,
We'll send our best and truest to fight for liberty!
No price of gold or conquest, no place or pride to gain,
We'll go to make the boasting of tyranny in vain!

"Our gold is on the altar, our hearts, our hopes, our all;
Unfurl our noble banner, sound forth the bugle call,
We'll strike, we'll strike for victory until the conflict cease,
Then pray our God above us for universal peace!"

FRIGHTFULNESS AT OUR DOORS.

How a Southern Man Views the East St. Louis Atrocity.

On Sunday, July the 8th, the Rev. Dr. James W. Lee gave a sermon in the Grand Avenue Methodist Episcopal Church, South, of St. Louis, which we reproduce here in the main. The sermon was published the following day in the Globe-Democrat, a St. Louis daily paper. The St. Louis Christian Advocate says of Dr. Lee:

"Dr. Lee is not merely a 'Southern man.' He is cosmopolitan in thought and feeling, and in this deliverance he well represents the attitude of our best citizens of all creeds and parties, and the sympathies he expresses for the negroes is common to those whose birth and breeding have been in the South."

Dr. Lee spoke as follows in his sermon, the subject being Frightfulness at Our Doors':

"One among many of the awful consequences of war is that it not only calls out the deepest and best elements in human nature, but also, at the same time, releases for destruction and murder the worst elements in human nature. I think Xenophon records in his accounts of some of the wars in Greece, that such outbursts of wickedness, of refined villainy, was never known as was expressed under the pressure of war.

Others Who Plunge into Infamy.

"During the time of conflict such as we know today, the best people give evidences of consecration, of willingness to die for the right, such as their neighbors never dreamed they possessed in times of peace. But while this is true, there are others who plunge into depths of utter infamy and shame, of which no one in ordinary times could think human nature capable.

"We have heard a great deal about frightfulness in Europe recently, and if all we read in the papers is true, there is certainly an accumulation of black deeds, of unspeakable crimes, such as perhaps no previous age ever knew. But we have been recently made aware of the fact by the story of horrors about which we have read taking place at our very doors in East St. Louis, that there is frightfulness at home just as unspeakably criminal and malignant as any we have read of in Europe.

"The record is given in one of the city papers, which tells of the deliberate, murderous brutality displayed against the poor negroes, in the state of Abraham Lincoln, 'is as bad as anything' as the writer remarked, 'ever perpetrated in Armenia by the Turks or in Belgium by the Germans.'

"Think of negroes who have been guilty of no offense, pleading for their lives, with raised hands, surrounded by groups of white men and stoned to death. Think of a negro covered with blood and half-conscious, raising himself on his elbow to see if there was any chance of escape, being met by a young man, better dressed than most of the others, lifting a flat stone in both hands and hurling it upon the poor negro's neck. Think of negro women begging for mercy and pleading they had harmed no one, set upon by white women from the underworld and answering the coarse sallies of men as they beat the negresses' faces and breasts with fists, stones and sticks. Think of hot-headed youths, mixing now and then with men of middle age, enjoying, as it were, a kind of sport in the task of destroying the life of every discoverable black man.

"Think of all this, and remember that there were but few militia men to be seen anywhere, and with no serious effort on the part of those who were seen to prevent bloodshed. Think of men in uniform frankly fraternizing with the murderers engaged in killing the negroes. Think of all this and more, given in a most careful report by one of the best reporters in our city, and then see if you can recall anything worse that ever happened in Belgium or Poland or Armenia, or anywhere else on the face of the earth.

Hang Heads in Shame.

"No wonder that the American people who have regard for law and order or any pity for the suffering and the oppressed, are led to hang their heads in shame at this, the latest and the worst outbreak of hate against the negro ever known in the United States.

"In a modern poem, the spirit of God is represented as praying to man in the following words:

" 'Man, O Man, I pray you to forsake your tribal god
and worship only Me.
For I am your everlasting Redeemer,
As you have need of Me, so I have need of you.
Therefore, Man, O Man, have mercy upon Me!
Though I am deathless, I am not immune to pain.
And every evil that is done upon earth hurts Me;
Every shot that is fired passes through Me;
The wound of every man wounded is My wound;
Every cruelty that is perpetrated is perpetrated on Me;
Whatever is stolen is stolen from Me;
All the blood that is shed is My blood;
When the earth is defiled with slaughter,
My garden is laid waste.
Man, O Man, have mercy upon Me.'

It is just as reasonable for God to pray to man as it is for man to pray to God. Must we not think, therefore, at this time God is praying to man as He never did before?

" 'Man, O Man, have mercy upon me.'

"God must certainly have been praying to the murderers of negroes in East St. Louis, as he saw his children butchered as if they had been so many wild beasts.

"Never again can one section of this country select and set apart any other section as barbarians to any greater extent than other places. We have been having lynchings in the South, and lynchings in the North, but no part of our country can say to any other part, 'Physician, heal thyself.' All parts are guilty under the stress of mad hate of giving way to the vilest passions of which human nature is capable.

"The sad thing about this spirit of lawlessness and lynching and murder, is found in the fact that it is usually practiced against the negro, who, without his consent, was stolen from Africa and brought to this country, who lived in a state of slavery until 1865, and who has made a contribution to the agricultural wealth of the country perhaps greater than any other race of American people, and yet he is selected as the object upon which to vent American hate, and upon whom to practice American lawlessness.

"There never was an anarchist among the negroes. They believe in observing the law, and yet anarchists like Emma Goldman have been able to urge insurrection until just recently she has been arrested, tried and convicted and sent to prison, while the poor negroes in East St. Louis, for no other crime than they wanted work, were pounced upon, many of them beaten to death, their houses burned, and they themselves driven from their homes by hyenas and tigers in human form.

Father a Slaveholder.

"My father was a slaveholder. I was brought up on a plantation near Atlanta, Ga. When my father joined the Confederate army he left my mother and his children on the plantation with no other protection than such as the negroes could give. This was true with the families of slaevholders all over the South. And yet, while the soldiers of the Northern armies were fighting to free the negroes, and the negroes knew it, there has never been a case reported where the negroes failed to be loyal and true to the families of Southern soldiers. The fidelity of the negroes to the defenseless women and children in the South during a war, waged to determine whether they should be kept in slavery, has no parallel in history. All the meanness the negroes practice today, they have learned from mean white folks.

"The best people in East St. Louis are not to blame for this outburst of hate against the negro, as the best people in the South were never to blame for the lynching in that section. The whole situation, North and South, is due to the fact that politicians, without conscience, have been permitted to occupy places of authority, and they have deliberately excused dives and places of immoral resort, if they have not even fostered them, and through the influence of such places there have grown up among us a class of people that are a menace to orderly government and to American civilization itself.

Need New Civilization.

"In view of all this, it must be clear that what we need in the United States today is a new civilization which will be largely a revival of the old, in which there must be the silent reassertion of the principle of authority, of an authority purged and purified by the rejection of all unworthy elements, an authority based on the reality of

eternal laws. We must bring back into human life that recognition of the value and sacredness of life, that we have more or less lost in the past fifty years.

"The mark of Western civilization has been working in one direction as individualism, in another as skepticism and in another as materialism. All this has resulted in the questioning of authority in every department of life. The idea has been the liberty of the individual in contradistinction from the freedom of the whole. There must come to us the realization that there is, after all, a moral order, and unless this does come there can never be accomplished the re-establishment, within the social order of our nation, that authority necessary to preserve us from anarchy and chaos.

Best People Must Unite.

"We must establish a class made up of the best people, who shall assume the responsibility of election to office, and keeping in office, only such persons as will themselves observe the law, and force others to observe it. We must come to the recognition of the oneness of our lives, the dependence of every man upon every other man, and with the realization of this universal unity of the people, the cruelties of our civilization will disappear, for the simple reason that they will be no longer tolerable.

"The indifference to the lot of others, which we recognize in the lawless outbreak of hate in East St. Louis, must give place to a growing sensibility and a growing feeling of the vital unity of all the people who unite to form the nation. So much of our civilization is based upon sheer negligence and inconsiderateness that it is often oblivious to sheer cruelty. All this must be doomed by the quickened conscience of the people.

"The vision of the best and the noblest must, in the ages to come, be a universal fact. In the civilization of the future all optimists must believe in a world that is becoming ever more thoroughly purified of cruelty, one linked up in all its parts by an ever-widening sympathy, and informed by an ever purer spirit of kindliness. This war is preparing the way for such a new order of life. All who believe this and are acting in accordance and with their faith have on their side the machinery of the universe and inevitably what is best must prevail."

AN INSTITUTE OF DEMOCRACY.

William Norris Burr.

At the annual meeting of the Southern California Conference of Congregational Churches, held in Ontario last May, Hon. J. Stitt Wilson, of Berkeley, was given a place on the program. The exact wording of his subject I do not remember. Perhaps "The Teaching of Jesus—Spiritual and Social" will fairly express the idea. Mr. Wilson spoke at some disadvantage, for the time allotted him was just before adjournment. Not a few members of the Conference had already departed, and others were "watching" the time lest they "miss their car." Notwithstanding all this, Mr. Wilson made an impression upon his hearers. They felt that here was a man with a message for the times.

So it was no surprise to some of us to learn some weeks later that Ontario people were holding "a series of meetings" which they were calling "An Institute on Democracy," with J. Stitt Wilson doing the work of the evangelist. Ministers and other prominent people of the Twin Cities, Ontario and Upland, were behind the enterprise. The meetings were heavily advertised, and then almost "ran themselves." Dr. Ralph B. Larkin, of Bethel Congregational Church, Ontario, remarked later: "I was chairman of the finance committee, and I had nothing to do." The free-will offerings footed up a total that made it possible to pay all expenses and to hand to Mr. Wilson an amount greater than had at first been mentioned as his remuneration.

At Dr. Larkin's suggestion Rev. William Orr Wark, of Pilgrim Church, Pomona, drove over to Ontario one evening to listen to one of the Institute lectures. Mr. Wilson spoke that night on "Bread and Butter Democracy." Mr. Wark was so impressed by the message, and by the interest that had been aroused among the people of Ontario and Upland, that he determined to take the initiative toward a similar Institute for Pomona. On conferring with Mr. Wilson he found that he would be free for one week after an interval of one week. This seemed a short time in which to work up interest in such an enterprise. A number of the ministers and other Pomona workers were leaving on their summer vacations, and it was impossible to secure the general co-operation desired. Calling a council made up largely of Pilgrim Church men, Mr. Wark laid the matter before them, and after careful consideration it was decided to "go ahead with the Institute," the meetings to be held in the auditorium of Pilgrim Church, as as there is no suitable room in Pomona for such a gathering except in one of the churches.

Every effort was made to show the public that the Institute was a matter of general interest and not merely a Pilgrim Church affair. The pastor of the First Methodist Church, the pastor of the Christian Church, the President of the Pomona Chamber of Commerce, the Superintendent of City Schools, and a representative of the press of the city, were among the presiding officers. A half-hour program of music each evening, preceding the lecture, was furnished by different church choirs and by other leading musicians.

The meetings were held every night during the week of July 8-14. At the first gathering, on Sunday night, probably 900 people were present. Not so many came out to the week-night meetings, but Mr. Wilson spoke each night to several hundred people.

It was difficult, of course, for some good people to root out old snags of prejudice. The name of J. Stitt Wilson had become closely associated in their minds with "Socialism," and "Socialism" was conceived of only as a hideous dragon that every good St. George ought to help to slay! But in most cases this prejudice was soon disarmed. Mr. Wilson was found to be not at all the dangerous teacher many had thought him to be, but a man who has read and pondered and prayed until heart and mind are well possessed by a sane passion for human welfare. As an interpreter of the Christ-passion for humanity one seldom hears his equal in any pulpit. When he touches familiar sayings of the Master's they are quite likely to be giving forth new meanings, or a richness of meaning heretofore unrevealed to his hearers.

"Man's inhumanity to man
Makes countless thousands mourn,"

is one of the sad strains in the singing of Robert Burns. Mr. Wilson feels deeply the fact recorded in these lines, but he does not meet it in any spirit of vindictiveness or violence. His is the voice of one crying in the wilderness of the world's disorder, "The world must be made safe for democracy;" and then he opens the Book, which he reverently regards as "the Word of God," and reads from it some "Thus saith the Lord." It would thrill the soul of any thoughtful man to hear this modern prophet read

from our Sacred Book the words "And God said!" repeating them with added tenderness "And God said!"

One night he spoke on "Jesus, the Hero of World-Democracy. Another evening his subject was "Democracy, and the Message of Justice in the Bible." Probably the lecture that would naturally provoke most discussion was the one on "Land, Labor and Democracy." "The meanings of a human life, even the life of the downmost human being," said he, "utterly transcend the grasp of any human mind." And so he declared it to be the business of civilization to make it possible for every man, woman and child to have a chance to provide for themselves, and to develop the powers that lie within them. He read extracts from "The Report of the California State Commission on Land Resources and Rural Credits," which show that vast areas of land and many water rights in the State are privately controlled and unused, thus depriving the world of much-needed products, and depriving many who are unemployed of the work and homes they might otherwise have. "Democracy," said he, "requires that we establish justice in the use of the land. No religion, no system of ethics will do unless we do what we can to organize the business of this world on the basis of brotherhood. We must not forget the plain statement of Jesus, that 'inasmuch as ye have done it unto one of the least of these ye have done it unto me.' Done what? Relieved the physical needs of 'the least of these'—their hunger, their thirst, their loneliness, clothing them, visiting them, visiting them in sickness and in prison, giving them every chance to provide for themselves. We must establish justice in the means by which all human beings shall get their bread."

Doubtless Mr. Wilson has something of value to say concerning what to do with hunger, unemployed human beings who would refuse to spring to the opportunity to provide for themselves if it were offered them. But he did not tackle that problem.

Mr. Wilson is in no sense a pessimist. He believes in the final triumph of democracy. "Be patient," he said again and again, in his kindly way. "The dream of democracy may seem to be utopian, but it is more than a dream. It is something that is getting well into the air. More and more it will be found to be a dream that must be reckoned with. We can do this job. There have been three triumphal epochs in human history. Men said in each case, 'It can never be done.' But it has been done. First, there was the struggle for religious liberty. Second, the struggle for political liberty. Third, the struggle for the abolition of slavery. Just so sure as that all these came to their day of triumph in spite of tremendous opposition and apathy, so surely shall the day dawn when democracy shall triumph. Our task is to be making the world safe for it."

It was while these words were fresh in our minds that The Pacific of July 12th came to our tables, and some of us read with new mental zest and spiritual understanding the poem by William James Linton on the cover page that week. Such words as these added a bit to the encouragements of the voice to which we had just been listening:

"Be patient, O be patient! The germs of mighty thought
Must have their silent undergrowth, must under ground be wrought;
But as sure as ever there's a Power that makes the grass appear
The world shall be green with Liberty, the blade-time shall be here!"

Pomona, California, July 17, 1917.

"I BELIEVE IN THE HOLY CATHOLIC CHURCH."

John Wright Buckham.

This is an article from the oldest, best-known and most beloved of all Christian creeds. As such, as well as in itself it is sacred and precious. Creeds are not the only, nor the best, expression of religion. Life is better, faith is stronger, love is greater. Creeds have been too often thrust into the place of greater qualities and thus abused. Nevertheless, in their true place creeds are potent and precious. It is a help to say, "I believe." Affirmation is good for the soul. We need not only life and prayer, but creed.

This ancient apostolic creed, or "Rule of Faith" is the oldest, simplest and purest of the historic Christian creeds, going back perhaps to the second century. It thrills with the faith of the early Church. It glows with loyalty. It is strong in the Lord and in the power of his might. It lays hold of life eternal. It is Godward moving, Christo-centric, Spirit-filled. It is not perfect. There are clauses in it which one might wish were different. We cannot say use it in exactly the same way our far-away brethren of this post-apostolic church did. Nevertheless, in its main affirmatives it quickens our faith and commands our fealty. It is our priceless heritage.

Among the great abiding affirmations of this creed this regarding the Church holds a deserved and enduring place. In spite of the fact that the Christian Church is broken into fragments no loyal Christian body is willing to let go of its hold upon the creed as a whole or to drop this essential article. Why? To do so would be like cutting adrift from our moorings, like disowning ancestry, like repudiating our just obligations. That we cannot, will not, do. And so one hears this article recited, with no small sense of its significance in the Greek Church, the Roman Church, the Protestant Church—by Anglicans, Presbyterians, Methodist, Independents.

What do we mean when we affirm "I believe in the Holy Catholic Church"? Evidently we Protestants cannot mean quite the same as either Orthodox or Roman Christians. We think that they have done violence to the genuine Christian Church, as they think we have. Yet we protestants do not say, "I believe in the Holy Protestant Church," nor "the holy Episcopal," nor "Congregational," Presbyterian," nor "Methodist Church," though that is about as far as some Christians get in their idea of the church. No; we refuse to let go of our relationship to the past. We will not be disinherited, nor disinherit ourselves. Nor yet will any Protestant communion today be so bigoted as to claim that it alone is the true and only successor of the primitive church. On the contrary, we cherish this affirmation because it asserts with all earnestness the continuity and kinship of the Christian Church of all the ages.

What ground have we, then, for asserting our belief in the Holy Catholic Church? Do we mean merely what is called the "invisible Church," the fellowship of Christian believers of all the generations? That can hardly be the content of the clause. Clearly, it means something more definite and tangible, though that is a large part of its meaning. Dr. McGiffert thinks the phrase was intended "to indicate the universal purpose or significance of the Church." "The Church," he writes, "was universal, not simply because it was spread everywhere, but because it was for every one, and so belonged to and had a meaning for the whole world."*

It is quite clear, both from history and from the spirit

of this article, that the church of the age in which the article arose was one. The very fact that the word "one" does not occur in the article is an indirect evidence of this. Dissensions and controversies had begun to creep in, but they had not yet disrupted the church. Indeed the church cannot be holy, cannot be universal, cannot in fact be a true church at all, except it have the spirit of unity. You might as well call a battlefield a prayer-meeting as to call a company that has no spirit of unity a Christian Church.

The unity of the early church has vanished. In place of it are division, discord, misunderstanding. Yet something of that unity remains. Faith in it, at least, remains. And every time a true Christian affirms "I believe in the Holy Catholic Church" he reasserts the principle of unity, he declares his confidence in the unifying power of the Christian Church as such. And thus he helps to maintain the ideal which will some day, we hope, become a reality.

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*The Apostles' Creed, p. 198.

PROPHECY AND THE SECOND ADVENT.

By George P. Eckman.

(This article is part of a chapter in a recent book by the Rev. Dr. George P. Eckman, which has been published by the Abingdon Press, New York, with the title, "When Christ Comes Again." It is a comprehensive and able study of the question of the Second Coming. The captions of the chapters will show our readers the scope of the book. They are: Approach to the Doctrine, True Place of the Theme, Christ's Great Prophecy of His Second Coming, How and Why Is Christ Coming Again? When is Christ Coming Again? What is Christ Doing Now? What Shall We Do Till Christ's Return? Is the World Growing Better? What About the Millennium? Millennial Fancies and Fallacies, Prophecies and the Second Advent. This is a book of nearly 300 pages. The price is $1.25 net. Dr. Eckman was for some time the editor of the New York Christian Advocate. He is the author of other books: "Studies of the Gospel of John," "The Literary Primacy of the Bible."—Editor.)

It is is recorded of Marcus Aurelius that he said, "Hope not for theRepublic of Plato, but be content with ever so small an advance, and look on even that as a gain worth having." As the noble pagan thought the ideals of the Greek philosopher were scarcely possible of realization, so many Christians doubt the wisdom of looking for the actual fulfillment of the ancient Hebrew prophecies relating to the redemption of society and the universal establishment of righteousness and peace in the earth. They believe that the least approach to such blessedness is to be hailed with joy, and that the farthest advance toward it should be sought, but that the full accomplishment of it is impossible. With this sentiment we cannot agree, but confidently expect that in due time the sublimest anticipations of the seers will become facts of history.

Many and various have been the contrivances which men have framed to help humanity reach the goal of its dreams from the days of Plato to the latest hour of socialistic striving. These bear witness to the deathless hope of the world for moral order and social unity. But the only sure ground on which to base such an expectation is in the prophecy of divinely inspired men, and in the promise made by Christ respecting his kingdom, and the only power by which this hope can be realized is that which comes from the will of God to the hearts of men, as proclaimed in Jesus Christ and confirmed by the Holy Spirit in human experience. The pictures which glow on Isaiah's vivid pages are not rhetorical extravagances, such as naturally spring from a poetic imagination, but sincere attempts to portray in luxuriant imagery the splendors of a world under the rule of divine goodness. The same must be said for all the Old Testament prophets who foretold the coming of the Messiah.

In the form wihch the doctrine of the millennium has taken since the Apocalypse of John was written it has no place in the Old Testament. The ancient prophets predicted a final state of blessedness, which they sometimes described as in troduced by Jehovah, and at other times as brought in by the advent of the Messiah. This era was always at the outermost range of their vision, which occassionally seemed to rest in the immediate future, while now and again it stretched away an immeasurable distance, merging into eternity.

The Coming Kingdom.

As was perfectly natural, what they forecast was bound up with the destiny of Israel, and at first their horizon was rimmed by the future history of their own people. But gradually they came to realize that the Jews were to become something grander than masters of the world; they were to be the ministers of grace to the nations of the earth. This sublime conception was not shared by the people as a whole; it was possessed by only the most enlightened of their prophets. At the window of their outlook these inspired seers held the thought of Israel's triumph, but far beyond, in the haze of the centuries yet to be, they caught glimpses of a conquest which should not be local, political or national, but universal and spiritual, and the glory of which should belong not to man, but to God.

Judgment upon Israel when unfaithful to Jehovah, and upon all nations who refused obedience to him, would of necessity play a large part in the visions of the old prophets. The triumph of righteousness cannot be secured without the overthrow of iniquity. Hence they spoke with profound earnestness to their own generations, and pronounced terrible woes upon all who forgot God. Their rebukes were of the utmost severity, and bore heavily upon the social and political sins of their day. They were practical men, and they handled plainly and without apology the common interests of the people and the solemn responsibilities of their leaders. They often clothed their messages in highly wrought apocalyptic speech. Since they were dealing with eternal principles many of their utterances may rightfully be carried over to any subsequent age. Their denunciations of wrong will be needed until the world has been cured of its iniquities. But to say their words are to be taken as literal predictions of what will happen at the end of the gospel dispensation is a misuse of the Scriptures.

Prophecies Yet to be Fulfilled.

It is customary for some millenarians to make a list of the prophecies which were literally fulfilled at the birth of Christ, and another list of prophecies which they say will be literally fulfilled at the second advent of Christ. Two things are gratuitously assumed by them: first, that all prophecy must have literal fulfillment, and, second, that what has not yet been fulfilled, must be fulfilled at the particular time when Christ returns. Neither of these claims is true, and both are unnecessary. Who told these theorists that the prophecies concerning the kingdom of God could not in large part be fulfilled before the second coming of Christ? Or that the second advent of our Lord would not be at the climax of their fulfillment

rather than in advance of it? The prophets did not say anything about it. Our Lord's words, as we have seen, suggest a prolonged course of progress for his kingdom before his return. The predictions will be fulfilled; nay, they are already in process of fulfillment, and have been for nearly two millenniums. In the fullness of time all that they signify will occur. There is no ground in Scripture for saying that Christ must come back to earth to make them happen.

The misuse of the Old Testament prophecies by premillennialists may be thus described: 1. They take every passage which refers to the approach of Jehovah to his people as meaning the second advent of Christ; whereas these prophecies, in so far as they are Messianic, if they do not foreshadow the first advent of Christ, pertain either to the care exercised over Israel by God, or to the final triumph of righteousness. They appropriate the prophecies of Christ's ultimate victory for a period after his second advent; whereas they are just as applicable to a period before his return.

The demand of some millenarians for a literal fulfillment of prophecy is well illustrated in the use which is made of the following passage: "And his feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." The balance of the chapter, as well as the portion just cited, is said to describe precisely what will take place at Christ's second advent. Similar treatment is insisted upon with regard to many such apocalyptic passages, which the limits of these pages make impossible of quotation here. Particularly is this true of the book of Daniel, which is regarded by premillennialists as a treasury of specific prediction bearing on the second advent and the millennium which must be fulfilled in the exact form indicated. Persons who believe this to be the true way of interpreting such scripture will not be convinced that they are wrong by any argument, and the attempt to set them right is futile.

Jesus made little use of such apocalyptic language as the ancient Hebrew prophets employed so abundantly. Both he and his apostles spoke of the destiny of the righteous more plentifully than of the fate of the wicked. They proclaimed a gospel of hope, not a counsel of despair. The victory of the saints had larger bulk in their teachings than the defeat of sinners. They trusted the welfare of the Kingdom to the working out of spiritual forces among men under the direction of the Lord of Hosts.

A Kingdom of Material Force.

Against all this is the modern premillennialist. He has no expectation that Christ will win through the exercise of his spiritual authority and influence in the world. He believes that when our Lord returns to set up his regime of universal peace and righteousness he will bring it about by the use of forces akin to those employed by the temporal kings and potentates of this world. There is not a hint in his interpretation of the Scriptures that redeeming love and divine truth are the instruments by which Christ is to subdue the world to himself.

Furthermore, the reign of our Lord is described in terms which are distinctively material and physical. The throne of Christ is pictured in just such phraseology as would be used to portray the regal splendor of any earthly emperor. Associated with this central seat of royalty there are other thrones to be held by the saints who will share his authority. Premillennialists are absolutely devoid of spiritual imagination. Their only conception of Christ's sovereignty is based on what they know of the kings in the history of mankind. No one who has read premillennial literature can question the truthfulness of this statement. If premillennialists do in their inner thought project any spiritual ideas into their notion of Christ's future kingdom, they carefully avoid saying so in what they have written. One is left with the impression that they have a kind of lustful satisfaction in the thought that they are themselves to be rulers, conquerers, and glorious princes in the age to come.

Jesus said in the plainest terms: "The kingdom of God cometh not with observation." He declared, "My kingdom is not of this world." He affirmed, "The kingdom of God is within you." But premillennialists say it is yet to come, and when it appears it will be a material kingdom. Because others, whom they call post-millennialists, believe that the kingdom of God is now expressing itself, though not completely, through the operations of Christianity, premillennialists say of them that they exalt the church above Christ, while premillennialists exalt Christ instead of the Church. This is as false as to charge post-millennialists with being atheists. They believe that only through Christ, whose spiritual leadership they reverence, can the world ever be conquered for righteousness. In a certain sense the post-millennialist is no millennialist at all. He looks for no segregated period of blessedness a thousand years in length. He does expect a gradual triumph of truth till the final conquest of Christ, and he is perfectly convinced that when Christ does return the sublimest prophecies of the Old Testament will be gloriously fulfilled.

Disappointed Zealots.

The Hebrew prophecies of the advent of the messiah were not literally fulfilled in the way the Jews expected, and hence most of them rejected Christ when he appeared. Premillennialists call attention to this fact and say that it was not the divine plan to have all these predictions fulfilled during the first period of Christ's earthly life, but that when he comes again he will fulfill them to the last item. His second advent with material power is in their view absolutely necessary for this very purpose. But as the Jews rejected Christ at his first coming, so they say many Christians are now denying that a literal fulfillment of these aspects of Messianic prophecy should be expected, and such persons would be inclined to repudiate Christ if he came in that way.

There is a saner view than this, but it falls heavily upon the premillennialists. As the Jews were mistaken in interpreting the prophecies in literal terms , so the premillennialists may be equally wrong now in interpreting these prophecies with relation to the second coming of our Lord. There is every reason to assume that this is the case, since Christ invariably insisted on the spirituality of his kingdom. He refused, after certain of his great miracles, to allow royal honors to be bestowed upon him. He took every means to impress his disciples that he was not intending to set up a temporal kingdom. Even at the last day of his earthly ministry, just before his ascension, those disciples asked him when he was going to restore the kingdom unto Israel. Their stupidity ignored all that he had said. They were so obsessed by the idea that he must establish a temporal kingdom that they could not put it out of their minds even in the sacred moment when he was bidding them farewell Our Lord proceeded at once to tell them that they were on the wrong scent, and that they should have power enough when the Holy Spirit came

upon them to indue them with energy to become witnesses for him in all parts of the earth.

Premillennialists are in much the same state. They cannot conceive it possible that Christ meant exactly what he said. They are sure, because they insist on a literal interpretation of the ancient prophecies, that our Lord must set up a physical throne and sway a material scepter over all nations of mankind. We know that our Lord predicted that he would come to judge the world, but we also know that he gave no promise of any such thing as the premillennialists claim. They are just as wrong today as the Jews were two thousand years ago; and if our Lord should return to the earth while they are living, they would be as far astray as were the Jews, including our Lord's disciples, when he failed at his first coming to do that which they confidently expected him to do.

ARMY AMUSEMENTS.

"All work and no play makes Jack a dull boy" may be true, but give Jack half a chance and he will attend to counteracting the work part of the old saying. And Jack in the army is not as hard to amuse as Jack in civil life and he is much more resourceful in finding methods of amusement; especially those which do not entail an expenditure of more than a small amount, if any, of his pay.

In the army the month is divided into two unequal portions—the period just before pay day, comprising from a few days to three weeks, when everybody is broke, and the period just after pay day when most of the camp have plenty, for a short time. With pay in his pockets Jack heads for town and indulges in amusements "like he used to at home," including a big dinner and the theatre. Without pay in his pockets he does not allow things to become dull but rather affairs become livelier in the camp.

Chess, checkers, cards, all have their devotees, but in the day time Jack is generally too busy for such matters and those who have tried playing such games at night by the light of a candle which has the habit of flickering out just when it is the last one will appreciate the difficulties under which the players labor.

However, there are other ways of spending the evening hours with pleasure. How many readers of the Pacific have ever had the pleasure of going snipe hunting? A good many will look back with more or less of a smile on the time when they "held the bag," but for those who have never undertaken the hazardous sport it is well to explain that Snipe Hunting consists of taking someone out who knows no better and leaving him in as lonely a place as possible, and as far away as possible, with a light and a bag. Being new at the sport the others are kind to him and let him watch the light and hold the bag open while they take upon themselves the hard part of scaring up the snipe. The snipe, seeing the light, will fly towards it and be caught in the open bag, That's the theory, but the fact is that as soon as the victim is well located and duly cautioned the hunters make as fast time as possible back to camp and allow the man with the bag to find out some very interesting things about the sport. Generally he will tumble to the joke in an hour or so but sometimes not, as was the case with one lad not long ago who came in at midnight, making apologies for not having caught any snipe, but explaining he had to return as all the candles were used up. It wasn't until his second experience that he learned his lesson and was ready to pass it along.

Down on the border last year some cavalrymen initiated a member into this sport. At that time all were required to wear side arms whenever leaving camp. The hunter became lost and commenced firing his revolver about midnight to attract attention. The camp sentries, being in on the joke, gave no alarm of the gun fire, but the Captain, not knowing the truth of the case, thought it was a possible raid and ordered the entire camp out to saddle and be ready to move at any moment. The jokers spent the rest of the night wondering who had gotten the best of it,

The writer assisted not long ago in educating a New York City boy in the art of securing watermelons. This lad had never been in the country and knew nothing about farming or other agricultural pleasures. The talk drifting one evening to the subject of watermelons, he asked how they grew, and was promptly told that they grew under ground and were dug like potatoes. Although it seemed too good to be true he believed this and was anxious to try and get a few. Having nothing else to do that was important several agreed to go with him and see if they could dig some and he soon secured a shovel and was ready. Across the camp, down the track a mile into a field well covered with sage brush he was led and shown a sage brush clump that "looked promising." Having never had the pleasure before he was allowed to carry the shovel and do the digging. After nearly digging the clump up the experts decided it was not old enough to have any melons fit to use and another clump was selected, only to receive the same treatment. After half an hour's digging the advisers decided it wos no use trying in there to dig melons and called the party off with the New York boy still unsuspicious of the joke. On the way back to camp he found a gourd vine with a lot of small gourds about the size of apples, and in answer to his questions, was told they were "land apples." He tried to eat one but will not do so again; but even this did not shake his faith in the watermelon project and he finally had to be told the sad facts.

Boxing, racing and baseball do not lack for devotees, and some very interesting matches and games are seen, especially when one company competes with another. Some times these are quite elaborate affairs and at others they are a matter of a moment's notice but are equally interesting. Tossing in a blanket at one time was an evening enjoyment—not the tossing from insomnia, as this is unknown after a day of drill and work—but as many men as can get hold of a blanket will put a light weight man in and after a preliminary one, two, give a good toss and the passenger will shoot up into the air often as high as fifteen feet. Unless he knows how to hold himself he may not feel very pleasant when he reaches the blanket again, and occasionally he does not connect with the heads of the operators or the ground. This, and the hardships imposed on the government blankets, have caused the amusement to be censored whenever the officers know of it.

It is a question if doing the week's wasning comes under the heading of pleasure for those who are doing the work,, but it is interesting to do the watching and see some former "office man" whose ideas of washing consisted of seeing the laundry wagon call and digging up for the bill attempt to turn out a creditable job.

Also there are many small accessories that can be manufactured for the convenience of the tent dwellers. Benches, boxes, shelves, chairs, etc., all make their appearance and while they do not quite compete with Chippendale wares for beauty, they fulfill their pur-

poses just as well. And a good deal of real ingenuity is shown in the manufacture of these articles from pieces of packing boxes and odd bits of lumber that ordinarily would be looked upon as fit only for the woodbox.

A society known as the War Recreation Bureau distributes a weekly card giving a number of amusements for the coming week which can be relied upon as good clean sports. Many of the churches have opened up reading and rest rooms for the enlisted men when they are in town and the reading rooms of the Y. M. C. A. and the public library are open to all.

Taking it all together if Jack has a dull time it is his own fault and when there is nothing else to do it isn't hard to sleep. So, as the English put it, we muddle along quite well. GEORGE H. DeKAY, Jr.,

Headquarters, Camp Kelly, San Antonio, Texas.

MOUNT HERMAN FEDERATE SCHOOL OF MISSIONS.

Congregationalists certainly ought to feel proud of such a representative in the Mount Hermon Federate School of Missions as Mrs. O. W. Lucas, chairman of that school. She presided at the recent sessions, July 6-21, at Mount Hermon, and showed herself always the wise, kindly chairman, full of missionary sympathy. Another fine Congregational representative at Mount Hermon was Mrs. F. B. Perkins of First Church, Oakland, who helped in the registration, conducted the devotional service one morning, and in many ways was so valuable a worker throughout the Summer School.

Free Congregational missionary leaflets were spread out in quantity for everybody to take, and those leaflets were well worth taking. The Federate School of Missions this summer was very successful, and Congregational efforts played a large part in that success. Mrs. Lucas was promptly on hand to lead the brief devotional service at the opening mornings, her themes taking up portions of our motto this session, "We are laborers together with God."

We were fortunate in carrying out our printed program with but very little change. Our delightful text-book teacher, Mrs. Hallie Linn Hill, appeared on time and most interestingly conducted the daily classes in "An African Trail" and "Missionary Milestones." The vice-president, Miss Julia Fraser, conducted the out-door young women's class, and Mrs. O. P. Bell taught the daily normal class in the Missions Building. Miss Beatrice Davis, in the Epworth circle of redwood trees, delighted the children with her daily missionary story hour. Miss Amanda M. Hicks of Berkeley gave her daily Bible study under the general topic of "Spiritual Evolution."

We were happy to have so many missionaries with us. On Monday evening, July 16, that accomplished woman, Miss Miriam Woodbury of New York, National Secretary of the Woman's Society of the Congregational Church, gave a very interesting address on "Treasures and Trust." She expressed her pleasure at being again at Mount Hermon, after an absence of eight years. Miss Woodberry said that she wondered if the people out here realize the fact America that is in the making. Miss Woodbury took us to the north-central part of the State of Washington, to a big mining camp in Wyoming, to lumber camps, to Boston, to West Tampa, Florida, to consider the 38,000 Cubans there. She told us that in Los Angeles, one could look into a temple erected in 1849, where the light, from that day to this, has never burned dim in the eyes of the idol there. She told us of instances in which foreigners had been cheated, one little boy ignorant of money values, having been charged over four dollars for his first bag of popcorn. "The east is seeing the cities made over every three years, in personality," said Miss Woodberry. She was born in Boston, and on a visit there a while ago, she went out near the old North Church. A little boy tumbled out at her and asked, "Do you want some English? I speak him fine!"

"Where were you born?" asked Miss Woodberry.

"In Boston," said the little fellow. "Boston's the best city that ever was! That's why I'm born in it!"

And there, said Miss Woodberry, she and that boy were both born in Boston, and each looking at the other as a foreigner!

A delightful privilege to all of us who were daily being taught by Miss Hallie Linn Hill in that charming book, "An African Trail," by Jean Mackenzie, was the presence of Dr. Silas Johnson one evening, when he lectured to us on Africa, Dr. Johnson being associated with Miss Mackenzie at the same station in the Cameroon district, West Africa. Dr. Johnson has spent 23 years as a Presbyterian missionary there. His work lies in the great forest belt, where people are as much shut in "as meat within an egg," as one old black man expressed it. Dr. Johnson's wife went with him to Africa in those early pioneer days, and the black nations, unused to white women's dress fashion, were greatly excited, chattering, asking which was the man and which was the woman! Coming to a town, Mrs. Johnson was taken into a hammock to be carried, and the people decided that she must be the man, for no man would walk and let a woman be carried!

Dr. Johnson began his first school with seventeen little black boys in a small bark house, using some wooden letters made by a young man. Boys began to crowd in. They slept in a saw-bin, and gathered wild sweet potatoes to eat. The longing for schools spread like wildfire, When Dr. Johnson last left, there were 300 schools, all self-supporting, with nearly 17,000 pupils enrolled. On Sundays the little school houses are used as churches. From actual count the average number of people hearing the gospel is 77,000.

Dr. Johnson's first church was organized with four women, one man, and a boy. Black people came from far and wide to see these six taken into "the tribe of God." Now there are 24 churches with about 10,000 church members. The great church at Elat sends out 119 native evangelists.

Fetish worship used to be prevalent. One man, after becoming a Christian, brought Dr. Johnson a box, saying, "I want you to take it away. My father had it. It has been my great fetish." On opening the box, Dr. Johnson found in it the bones of six skulls of the man's ancestors. The man had been accustomed to keep the box close to his head, to rub the skulls with oil and powder, and offer them food. When that man gave up his fetishes, he showed his sincerity. Afterwards he said, "Now I have the white man's God."

In some places the black people are giving up their fetishes by the armful.

Another African missionary who greatly interested the audience at Mount Herman was the Rev. Joseph Clark, pioneer Baptist missionary in the Belgian Congo region.

It is impossible to crowd into an article anything of the messages of eight other missionaries who were there from China, Cuba, Arizona Indians, California Mono Indians, Los Angeles Mexican girls' school, the mission to the Jews in Brooklyn, N. Y. This eleventh session of the Federate School of Missions has been delightful and full of information. The registration counted up to 108 persons who paid their fee of one dollar, and there were many

others in attendance at the fine evening illustrated lectures. Our beloved president, Mrs. O. W. Lucas, may well be congratulated on the successful outcome of the Federate School of Missions. The Congregationalists stood third in the registration by denominations.

MARY E. BAMFORD,
Press Sec. Mt. Hermon Fed. School.

DR. KINGMAN MADE PASTOR EMERITUS AT CLAREMONT.

Dr. Henry Kingman, for sixteen years pastor of the Claremont Congregational Church, has felt constrained by failing health to seek relief from the burden of the pastorate which he has borne for so long. In recognition of his wishes the church has released him from the active pastorate, while at the same time claiming the privilege of his intimate relation to the church, under the title of Pastor Emeritus.

Rev. Angus B. MacLeod, for the past year year associate pastor, is now to become pastor, and assume the responsibility for the administration of the church.

In viwe of the change in the relation of Dr. Kingman to the church, the following resolutions were adopted on Wednesday, June 27, 1917:

"Inasmuch as Dr. Kingman closes his active pastorate of the Claremont Congregational Church on November first, 1917, and at that time becomes Pastor Emeritus, it is fitting that we again express our abiding affection for him, our appreciation of his services, and our sense of deep satisfaction that he is to continue one of us. While fully recognizing the changes involved in having a new pastor, responsible for future church policies, it is nevertheless pleasant to realize that our rich personal relations with Dr. Kingman can remain and that we can anticipate some measure of his spiritual and intellectual contributions.

"For seventeen years he has been largely responsible for the unique position which we have held as a community church, and his breadth of mind has given us an increasing sympathy with the great world problems. His high ideals, his wide range of vision, his stimulating thought and his clear, vigorous expression have been most marked. His inspiring example, as he struggled against illness, has carried its own spiritual lesson. His kindly spirit has been a comfort to those in trouble.

"Never has his spiritual vision been clearer nor his masterful treatment of world questions been more enlightening than during these past months when despite failing health he has inspired us by his sermons and his prayers. We trust that freedom from the many responsibilities and obligations of the active pastorate will make possible many such messages in days to come."

POMONA.

Rev. M. G. Papazian, pastor of the Armenian Congregational Church of Fresno, was the speaker at the morning service at Pilgrim Church, Sunday, July 22nd. Mr. Papazian that day visited the Sunday-school of the First Presbyterian Church, Pomona, and gave a fifteen-minutes talk there on "An Armenian Church and Sunday-school of 1500 members that was but now is not." He preached at "Pilgrim,' at 11:00 o'clock, on the petition, "Give us this day our daily bread." At 5:30 he gave an address at the Greek Theatre Vesper Service, Claremont, on "Turkey, the War, and America"; and in the evening addressed a mass meeting in Ontario, held under the auspices of the Armenian and Syrian Relief Committee.

BEQUESTS BY MRS. SUSAN TALCOTT FISHER.

Mrs. Susan Talcott Fisher, whose death, May 31, we recorded at the time, made the following bequests to benevolent societies: To the American Board, $2,500; the California Home Missionary Society, $2,500.00; the American Missionary Association, $2,500.00; the Congregational Church Building Society, $1,000.00; the Congregational Education Society, $1,000.00; the Congregational Sunday-school and Publishing Society, $500.00; the Congregational Board of Ministerial Relief, $500.00; the Prudential Committee of the Bay Association, $500.00; the Northern California Indian Association, $500.00; the Woman's Board of Missions of the Pacific, $500.00; the Y. M. C. A., Oakland, $500.00.

NOTES AND PERSONALS.

Next Monday, at the meeting of the ministers in San Francisco Professor Lovejoy will speak on "God, the Invisible King." The address will be in part a consideration of the new book by H. G. Wells.

Dr. Hagar, who was for many years an American Board missionary in China, passed into the other life last week at Claremont. We have been expecting an article concerning him and his work, but nothing has come as yet.

SAN MATEO.

Rev, and Mrs. Burleigh Matthews of the Madura Mission, India, who are home on a furlough, have been spending part of the summer at Belmont and they have been frequent visitors to San Mateo. Recently Mr. Matthews addressed the Ladies' Missionary Society. There was a goodly number present and the message was well received. The pastor and family are passing part of their vacation at Mt. Hermon. The pulpit is being supplied for four Sundays by the following brethren: Dr. Pond, G. W. Dickie, William Floyd and B. St. John.

IN MEMORY OF MR. AND MRS. JAMES LEE.

There passed away in Berkeley recently a man and wife of sturdy Christian character, who for many years were identified with Congregationalism. Mr. and Mrs. James Lee were members of the North Church, he serving the Church as deacon for more than twenty years, also serving in other capacities. Mrs. Lee was also active serving as deaconess and fulfilling the duties of that office with a Christian grace that brought comfort to many in distress and companionship to strangers in the community. Previous to Mr. Lee's coming to Berkeley he was a member of Plymouth Church, San Francisco. Mrs. Lee was a member of the First Church of that city.

Both were natives of England. Mr. Lee was born in Wolverhampton, Mrs. Lee in London. At the time of his death he was seventy-four years of age, she sixty-seven. Both came to this country more than thirty years ago. Mr. Lee was twice married. By his first marriage he had three children, two sons and a daughter. All are mar-

ried. In addition he adopted two children of a sister who died when they were young. Mr. Lee brought them from Australia and reared them. They also are married. There were no children by the second marriage. Mrs. Lee was for years a teacher in an institution for the care of children in San Francisco, and there poured her mother love in to many otherwise lonely lives. She had many children of the spirit.

Mr. Lee was employed practically all the time he lived in California, by the Spreckles Company of San Francisco; for many years as a private secretary, having charge of the Spanish correspondence: latterly serving as bookkeeper. He worked up till Saturday, July 14, when he left the office with a two weeks vacation before him. He complained of a pain in one lung. Sunday he was worse and on Wednesday he passed away. A short illness and a peaceful death. He was a man of mental attainments. He had few opportunities for education in his youth, but studied continually. He mastered Spanish, had enough knowledge of Greek to read the New Testament, and was able to use a Hebrew lexicon. He was interested in Christian thought and kept abreast of it. He also studied social questions and looked for a day of greater justice for the race. He deplored the present war. Mrs. Lee was also a student of the Bible and a practicer of pure religion and undefiled. Her friends were many. She was an aunt of Arthur Arlett, and was held in high esteem by him and the family. She had been painfully afflicted for three years but bore her suffering with Christian fortitude and died in peace two days after her husband.

The double funeral was held in the North Church Saturday, July 21, at 3:30. The Rev. Samuel C. Patterson officiated. Mr. Patterson had counted Mrs. Lee as a friend for twenty-six years and was the pastor of both for seven and a half years in Berkeley. A large company of friends gathered to honor the memory of these friends. The service was designed to emphasize the value of the Christian life and the hope of immortality. There was an atmosphere of triumph. It is such lives as these which emphasize the value of the Christian Way. They traveled it tirelessly and triumphantly and have now entered into the presence of Him who said: "Come unto me all ye that labor and are heavy laden and I will give you rest."

COMBATTING THE HIGH COST OF LIVING.

One of the most effective means of combatting the High Cost of Living and defeating the plans of food speculators has been inaugurated here in Spokane. We have organized a Co-operative Buyers' League under the auspices of the Benevolent, Church, Fraternal, and Labor organizations of Spokane. We have been able to buy the output of a lignite mine, at such a price as to deliver it by the ton to members at least $3.00 a ton less than dealers' prices. A threatened coal famine has been averted. Prices of wood have come down also. We can buy flour and other commodities in small wholesale quantities for our members at wholesale prices plus cost of delivery. The result of the work of our organization is to make impossible combinations of dealers for purpose of increase in prices. Our Society is incorporated as a benevolent order, not for the purpose of profit.

Not least of the benefits of this plan is the fact that the churches are linked up with other organizations than their representation on the board of management. All transactions are for cash in advance. The Organization also aims at helpful local and national legislation.

A number of branch societies are being organized in other inland empire cities. A membership fee and small dues are charged and this pays expenses of operation, including the salary of a manager.

C. H. BURDICK,
Pastor Pilgrim Church, Spokane.

NORTHWEST WASHINGTON NOTES.

Some of the churches that have been pastorless for a period will take on new life under the leadership of men new to the State.

Sultan has called Rev. J. E. Hughes of Plummer, Idaho, who is on the ground and at work. This church has a desirable lot adjoining their church property and will at some time build a building adequate to the need of the community. Sultan has a group of excellent men.

Bellingham has found a successor to Rev. Warren Morse in Rev. W. R. Marshall of Livingston, Mont. The church will be closed entirely during August and on the first Sunday in September all departments will resume work with vigor. This church is fortunate in having so capable a worker and fine Christian gentleman as Dr. Geo. W. Nash, President of the State Normal school. Mr. Marshall comes well recommended. He is able to handle a full social program devoting much time and interest to Boy Scout work and complete Sunday-school organization. It is to be hoped that the people of the church will get a vision of an adequate builidng in a more favorable location that the church may enjoy the place it should occupy in a Normal School center.

Monroe is prospering under the ministry of Rev. R. C. Waddell. Some things done since the arrival of this active pastor include: revision of the roll, Sunday evening stereopticon lectures, organization of Boy Scouts and making of troop garden, thirteen accessions to the church, eleven on confession, teacher's meetings and junior choir. Changes at the reformatory, among the staff, have caused the removal of several fine church workers and their places will be hard to fill. But Monroe is a good field and the people have a good pastor.

Lowell has done great things under the ministry of Brother Aaron I. Ferch. The oldest church in the county, it has at last secured a material foundation. A new floor and lighting system and a little kalsomine complete the changes that make the old church like new. Half of the cost was provided for in the regular budget. Church officials please take notice. The other half came from the usual source, the treasury of the Ladies' Aid Society. The church delightfully entertained the spring meeting of the association and made some money serving high-class meals to the delegates. The pastor is spending a vacation in Minnesota.

Rev. R. M. Pratt has resigned from the Coupeville church, effective September 30. The parsonage is being renovated. The pastor recently spent several days at the State Penitentiary at Walla Walla, speaking to the inmates twice and making psychological studies. Two boys' clubs, with a total membership of forty, provide a means of reaching the boys at a critical period. The church celebrates its thirtieth anniversary this year. During the period it has had but four pastors. Fifty per cent of the present workers have been added on confession during the past two years. For the first time in its history the church has voted to raise a definite amount for benevolences and has paid it in full.

SHALL THE AMERICAN ARMY HAVE BIBLES?

Thousands of Soldiers Without Scriptures.

So many and such strong appeals from Army officers have been made to the American Bible Society for Scriptures to supply the thousands of soldiers now in camps that the Society makes a public appeal for special funds to meet this important and unprecedented need.

Every enlisted man in the Army and Navy ought, at least, to have the New Testament.

The regular funds of the Society are wholly insufficient to meet this new, national, emergency.

The Society has prepared special editions in khaki, and khaki color, and navy blue binding for the Army and Navy. These are sold at one-third less than cost price, from eight to thirty cents each.

Twelve States are sending their young men to the Presidio and Pacific Coast camps. Thousands of these are entirely unsupplied with Scriptures.

Distribution will be made through the Army Chaplains, Y. M. C. A., Secretaries, and our own special workers. There will be no waste or duplication.

Why not sell the Scriptures to the soldiers? This is the Society's usual policy, but from experience we have found that process too slow and unsatisfactory under the present extraordinary circumstances. Thousands of soldiers are coming and going. It's a mighty army on the march. We are dealing with a procession. Thousands of these men will only, and can only, get New Testaments provided they are given to them.

The Society welcomes the co-operation of the Pocket New Testament League and other Agencies, but one can readily see that, with thousands of Roman Catholic men in the Army who strongly object to any Protestant notes and with other Jewish young men who are prejudiced against the use of pictures in the Scriptures, it is wise and best that there should be, for distribution to many thousands, Scriptures without note and without comment.

There will be many who may be unwilling to make the pledge, yet, who are willing to receive the New Testament and carry it, and to such we believe should be given the Scriptures without any formal pledge having been exacted. Some may refuse them, but thousands will be grateful for them.

It is the only Book that meets the soul's need and prepares the soul for life or death. It is the Day of Opportunity for the Silent Missionary.

One dollar will provide 10 Testaments. We need your help!

Send contributions for the Pacific Coast to the American Bible Society, 122 McAllister Street, San Francisco, Cal.

For The Children.

THE CAKE.

Once a Cake would go seek his fortune in the world, and he took his leave of the Pan he was baked in.

"I know my destiny," said the Cake. "I must be eaten, since to that end I was made; but I am a good cake, if I say it who should not, and I would fain choose the persons I am to benefit."

"I don't see what difference it makes to you!" said the Pan.

"But imagination is hardly your strong point!" said the Cake.

"Huh!" said the Pan.

The Cake went on his way, writes Laura E. Richards in "The Silver Crown," and soon he passed by a cottage door where sat a woman spinning, and her ten children playing about her.

"Oh!" said the woman, "what a beautiful Cake!" and she put out her hand to take it.

"Be so good as to wait a moment!" said the Cake. "Will you kindly tell me what you would do with me if I should yield myself up to you?"

"I shall break you into ten pieces," said the woman, "and give one to each of my ten children. So you will give ten pleasures, and that is a good thing."

"Oh, that would be very nice, I am sure," said the Cake; "but if you will excuse me for mentioning it, your children seem rather dirty, especially their hands, and I confess I should like to keep my frosting unsullied, so I think I will go a little further."

"As you will!" said the woman. * * *

So the Cake went further and met a fair child, dressed richly, with coral lips and eyes like sunlit water. When the child saw the Cake, he said, like the woman, "Oh, what a beautiful cake!" and put out his hand to take it.

"I am sure I should be most happy," said the Cake. "And you will not take it amiss, I am confident, if I ask with whom you will share me."

"I shall not share you with any one!" said the child. "I shall eat you myself, every crumb. What do you take me for?"

"Good gracious!" cried the Cake. "This will never do. Consider my size—and yours!"

"I don't care!" said the child * * * And he fixed greedy eyes on the Cake, and stretched forth his hand again.

"This is really terrible!" cried the Cake. "What is one's frosting to this? I will go back to the woman with the ten children."

He turned and ran back, leaving the child screaming. * * * But, as he ran, a hungry Puppy met him, and swallowed him at a gulp, and went on licking his chops and wagging his tail.

"Huh!" said the Pan.

ROBERT'S DREAM.

Robert threw himself down in the shade of the big chestnut tree and wiped his perspiring face with his handkerchief.

"It's awful hot," he said, "an' chasing squirrels makes a fellow tired. It's fun to see 'em run an' jump."

It was very quiet under the chestnut tree and up among the boughs a little vireo chanted, "You see, you hear, you understand," over and over again. Robert had just decided he would go to the house and ask mamma for a cookie and get his bicycle, when a funny chattering voice said, "Oh, here's a fine fat little boy! Let's make him run."

"Won't that be fun?" cried another chattering voice.

"Let's throw chestnut burrs at him," chattered many voices.

Robert looked about him and to his surprise found he was surrounded by squirrels. But such squirrels! They were much bigger than he, and he saw that they had immense chestnut burrs in their paws. Before he could speak to them or even shout, they began to pelt him with the burrs. The burrs pricked his face, stung his hands, and clung to his legs.

"Run!" shouted the squirrels, "we want to see you

run."

Faster and faster came the chestnut burrs and louder and louder grew the chattering, and Robert ran and ran but always in a circle.

"It's great sport to make fat little boys run," chattered the giant leader.

Somehow, Robert had lost his shoes and stockings and oh, how the burrs hurt his feet! He tried to call his mother but he could make no sound and he began to wonder if he could run another step when all the squirrels chattered "Jump! Jump!" and the terrible burrs pelted him.

Robert made a leap and felt himself falling and then he heard his mother say, "Here is Robert asleep with his feet all cramped under him and a green chestnut burr in his hand. It must have dropped and he closed his hand over it."

"No," said Robert, rubbing his eyes, "the squirrels threw them at me."

Mamma laughed and said that he had been dreaming. That night when mamma and papa went to kiss Robert good-night, Robert said, "I won't make the squirrels run and jump any more. I guess they don't like it."—Dora Hardy Killam, in Our Dumb Animals.

Let us cultivate and reverently cherish the honest indignations of our nature, for they are the life and fire that is in us. God has given them; and the man is most happy who has them the warmest, the truest, the least wrenched by prejudice, the least dulled by sense and sin.—Phillips Brooks.

BACK EAST EXCURSIONS

SALE DATES:

July 1, 2, 16, 17, 24, 25, 31.
August 1, 14, 15, 28, 29.
September 4, 5.

SOME FARES:
(Direct Routes)

Denver, Pueblo	$62.50
Omaha, aKnsas City	67.50
Dallas, Houston, San Antonio	70.00
New Orleans, Memphis. St. Louis	77.50
Chicago	80.00
Minneapolis, Sa. Paul	84.45
Washington, D. C., Baltimore	116.00
New York Philadelphia	118,20
Boston	120.20

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